THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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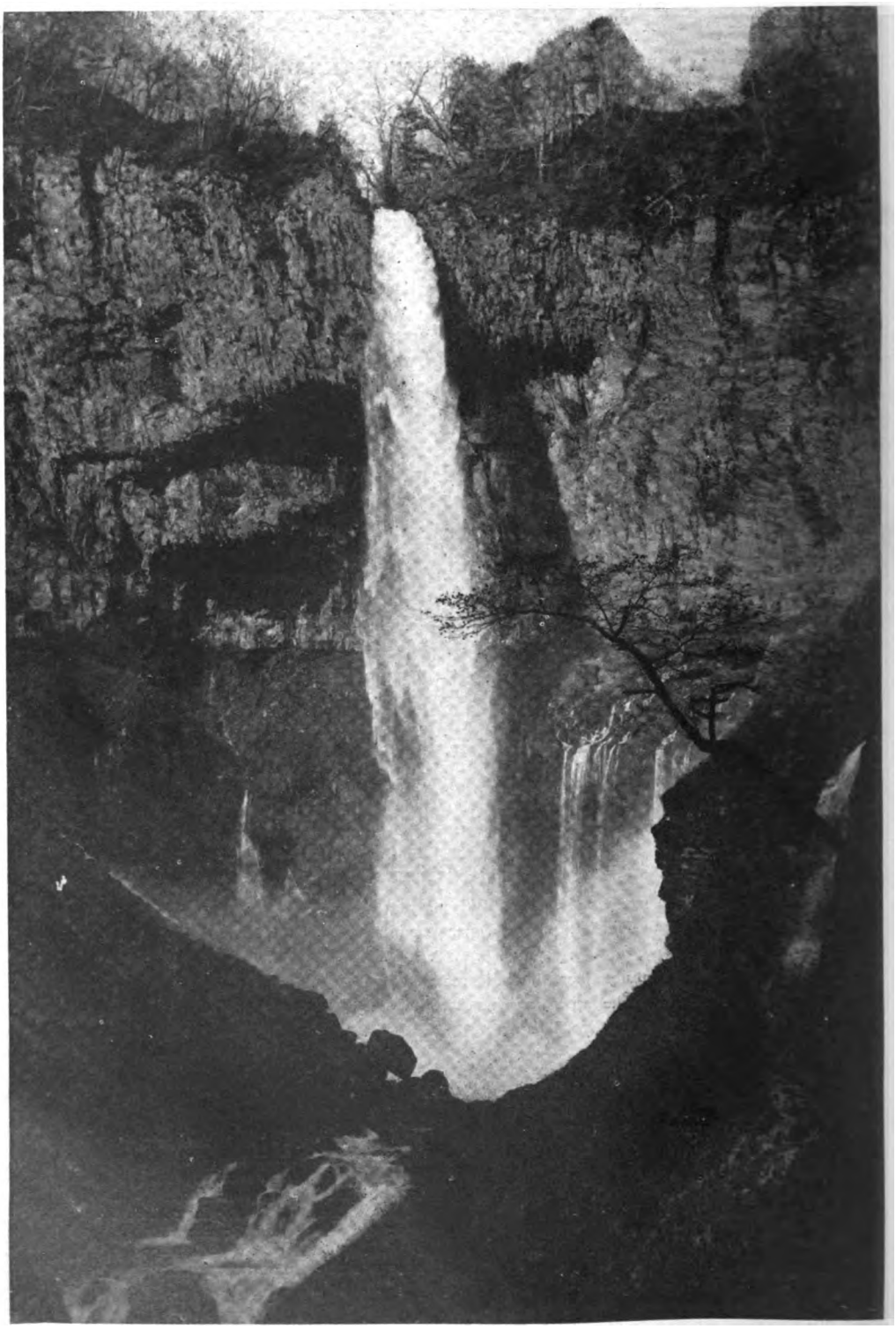

KEGON WATERFALL

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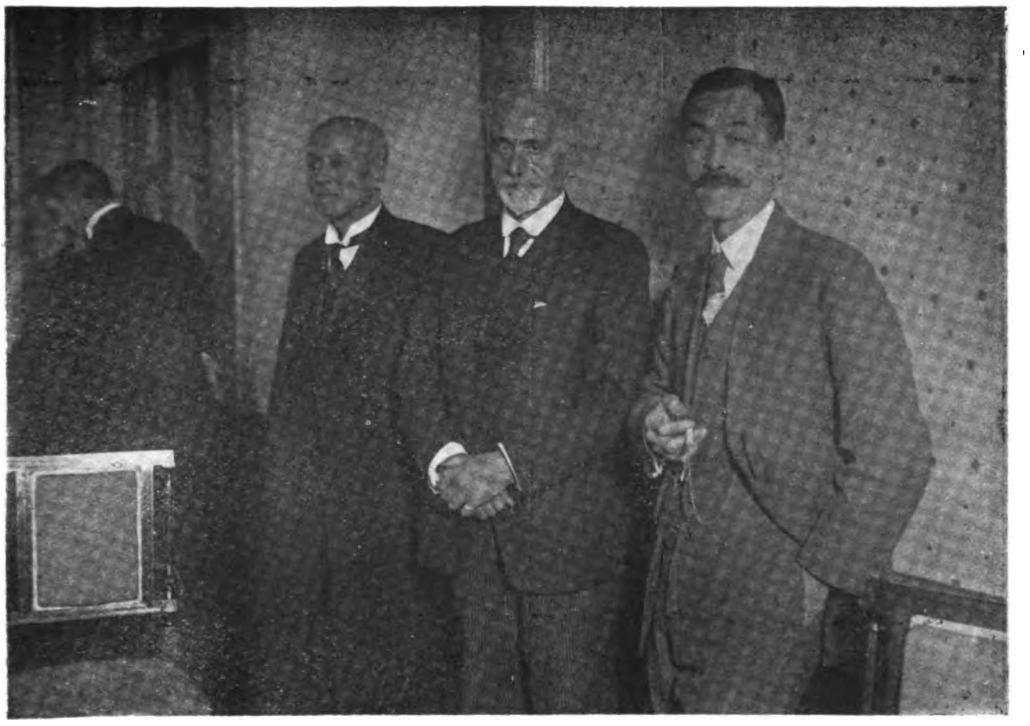

PRESIDENT OF THE PARIS UNIVERSITY LECTURES AT THE TOKYO IMPERIAL UNIVERSITY

SEEING OFF MISS SPENCER AT TOKYO STATION, AFTER 40 YEARS IN TOKYO

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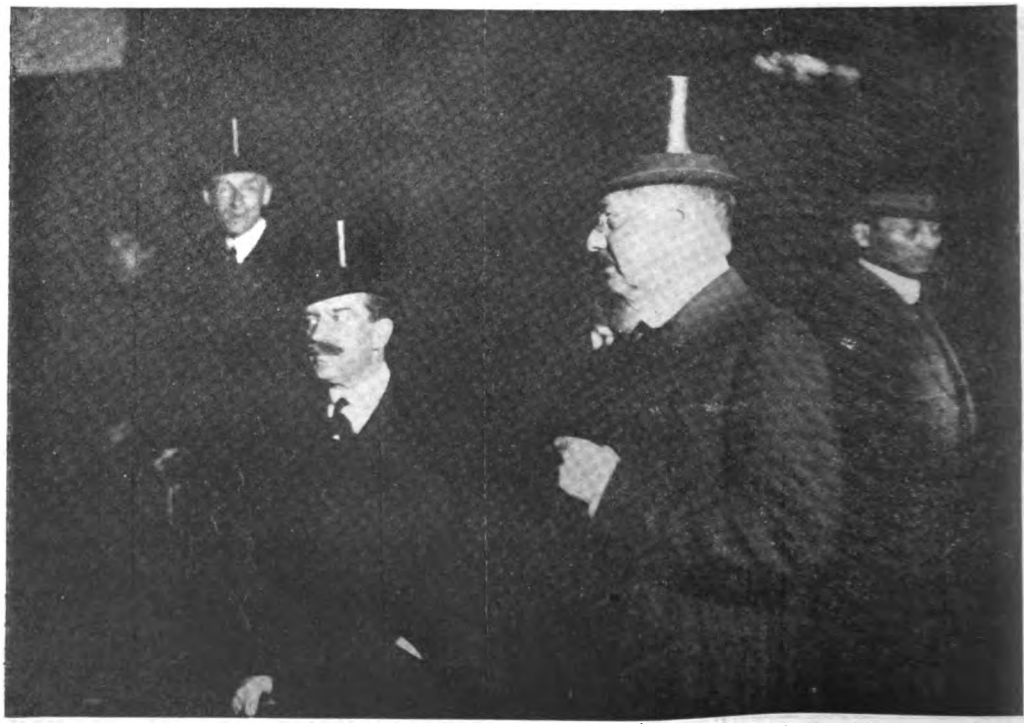
UNIVERSITY BOAT RACE



ARRIVAL OF SIR CHARELS ELIOT, NEW BRITISH AMBASSADOR

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THE JAPAN MAGAZINE

VOLUME ELEVEN APRIL, 1920 NUMBER TWELVE

JAPANESE COLONIZATION*

By DR. INAZO NITOBE

THE nineteenth century is pre-eminently an age of nationality and of national expansion. All nations, large and small, were awakened to a strong sense of their own importance, so much so that not a few of them were obsessed with it. Those that wisely adapted their national self-consciousness to the law of organic growth became conquering or colonial Powers, while those who, like the Foolish Virgins of the parable, were not ready to act at this call of the century were bereft of their independence. The merciless law of the survival of the fittest, first announced in the middle of the century, has only justified the expansion of virile nations. So much for the universal tendency of the age just passed.

If we examine the more immediate reasons for national expansion, we shall find them to be largely of an economic character, such as the growth of the investment of capital, the growth and migration of population, the necessity of command over the supply of raw materials, the desire to acquire markets for home products. None of these reasons is absent in the colonial enterprise of present Japan, whether it be in tropical Formosa, or temperate Korea, or half-frigid Saghalien. But in its earliest form of modern Japanese colonization the chief motive was national safety—the safeguarding of territorial boundaries, the security from foreign invasion; and this reason has been present even in its later stages. Let me explain.

Modern Japan began her career late in the sixties of the last century. That was the period which Mr. Kidd has, in his recent book, called the age of Great Pagan Retrogression. It was the period when force was freely displayed and conquests unscrupulously made in the backward places of the globe. For some three centuries Japan had shut herself up in a shell; but when she first opened the lid and gazed upon the world, what was the sight she beheld? The Union Jack was firmly planted in India and was moving eastward to Singapore, and there was some probability of it marching on to China. Why not to Japan too? The French Tricolour was also to be seen floating over Cambodia, Annam, and Tonkin, and nobody could tell how far north or east it would fly. More alarming than these, the Muscovite Power, like a huge avalanche, was steadily descending southwards from its Siberian steppes, crushing everything on its way. The necessity of protecting our northern frontiers was most evident and urgent. So began, in the seventies, the colonization of the long-neglected island of Hokkaido (Yezo). Saghalien, a bone of contention between Russia and Japan,

* A paper read before the Japan Society of London, on Wednesday, December 17, 1919.

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was exchanged for a group of some thirty-one Kurile Islands (6,000 square miles). The colonization of Hokkaido was not fraught with great difficulties, as the natives—the Ainu—were a timid and fast-vanishing race. There was at first a reluctance on the part of the Japanese, who, being essentially a southern race, but for generations bred in the genial clime, were averse to move north. The colonial enterprise had therefore to be largely led by the Government. An immense amount of money was spent before the work was voluntarily taken up by the people. The island—30,500 square miles, just about the size of Scotland—can nowadays scarcely be called a colony, being more a part of Japan than is Algeria of France. At present the chief motive of immigration from the south is not for the defence of frontiers; it is economic. Its agriculture, fisheries, and coal mines are very profitable. Its beans are of much better quality than those of Manchuria. Barley for brewing can be grown only there. Its herring, cod, and salmon are exported in vast quantities. It is rich in timber, oak and walnut. The population has now risen to over 10 millions, and it will prove an important granary to the rest of the Empire.

This sole colonial training in this northern island, though it proved of great use when Russia returned in 1905 the southern half of Saghalien, an area of some 13,000 square miles and a population of 70,000, and valuable for its fishery, coal, oil, and timber, was inadquate to cope with the conditions of a tropical colony of Formosa, inhabited by 3½ millions of the Chinese race and some ferocious head-hunting tribes. We acquired Formosa in 1895 after the war with China largely because we could not get anything else. To this rich island of 14,000 square miles, twice as large as Wales, there was attached at first no great economic value, neither was it considered indispensable for the defence of our realm. But its strategic importance proved later very great during the war with Russia. China was apparently exceedingly willing to get rid of it, because of the chronic obstacles, as Li Hung-Chang said, in administering it on account of (1) brigandage; (2) epidemics; aboriginal saveges. Sure enough the island was for a while a white elephant to Japan, and its sale was even discussed at one time. Later on, under the able administration of Kodama and Goto, brigandage was put down, plague and malaria almost suppressed, and Malay head-hunters kept within bounds by hundreds of miles of electrified wire fence. The last device, let me explain, is not to kill the savages. Setting aside humanitarian reasons, it does not pay to do so. The interior of the island, so rich in camphor, must have labour, and this is reason enough to do everything to entice the aborigines to peaceful activity. When they are cut off by the fence they begin to suffer from want of salt. It is then that we offer salt in exchange for their weapons, and on their surrendering those we give them buffaloes and agricultural implements and the fence is moved, as it were, over their heads so that their village comes within Japanese protection. Every year an advance of ten or twenty miles is thus made. They are confined among mountains, while on the plains and along the shores the Chinese population ply their trade and industry. After the suppression of brigandage, the Japanese Government turned its attention to the devolopment of

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island resources. The tropical climate, which was at first a terror to our people, was soon turned to good account. Irrigation and agriculture are encouraged; sugar production has increased nearly ten fold; cadastral surveys have increased the amount of Government revenue; rice culture was improved and the Oolong tea production has increased. Railways and harbours have been constructed, and the introduction of sewage systems in the larger cities, the gradual abolition of opium-smoking under strict regulation, the Government monopoly of the camphor industry, have been some of the more prominent features of the Formosan administration. The number of Japanese is steadily improving, but they cannot compete with the Chinese in labour or in small retail business. Formosa is still an investment colony, but with the opening up of the higher altitudes in the interior, which is sure to follow with the subjugation of the head-hunters and of the general sanitary improvement, I believe our people can settle without detriment to health. Already the island, thanks to camphor and sugar, is self-supporting. Indeed, the Home Government derives no small revenue from the heavy consumption tax on sugar and from Customs duties on her trade with China.

In its rather short history, Formosa has been under Portuguese, Spanish, Dutch, French, and Chinese rule. With such changes of masters there is little patriotism among the people, who nevertheless are intelligent, hard-working, and law-abiding. We do not hear of self-determination there. It is quite otherwise with Korea.

This country prides itself on being one of the oldest nations of the earth. Oriental pride in mere age is shared by our people too: but I am afraid that in the Occident old age in identified with senility, decrepitude, and dotage. However that may be, Korea was once a powerful and advanced nation, from whom Japan learned most of her ancient arts and craft.

The Korean Peninsula, jutting out into the Japan Sea, was like a phial, from which was poured milk and honey into the mouth of Japan. But as to Korea's political independence in the past, there are grave doubts how much she had ever enjoyed it. For centuries she was virtually under the suzerainty of China, paying tribute to Peking and receiving Chinese envoys as messengers from her over-lord. After a war in the sixteenth century we claimed Korea as our protégé. And later in the nineteenth century Russia was bent upon absorbing the kingdom, and was on the fair way to success. As long as Korea remains a really independent country, strong and well governed, it may well be a buffer State; but when it is now under China, and now under Russia, there can be no security for peace in the Far East nor safety for Japan. We can easily change the geographical metaphor, and liken the Peninsula to a sword-blade aimed at the heart of Japan. Suppose Belgium were a weak and vacillating country, to fall at any moment under the sway of Germany, what guarantee is there for the peace of Europe and the security of Great Britain? I wish Korea had been as strong and well ordered as Belgium, for in that case there would have been no need of three Powers (China, Russia, and Japan) preying upon her, nor any necessity on the part of Japan to annex her. Here again it was as a condition of self-preservation that Korea was taken under our rule.

I am not a believer in the Will to

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Power, or in the doctrine of the Divine Right of Might, but I do believe it is the right of every people to do as they will, regardless of consequences to their neighbours. A nation that cannot keep order has as little right to absolute independence as a nation that has only power to conquer another. As a matter of fact theold Korean kingdom had forfeited its right to independence when it was treated as a shuttlecock between China, Russia, and Japan. Lord Curzon wrote some years ago:

> "The spectacle of a country boasting a separate, if not an independent, national existence for centuries, and yet devoid of all external symptoms of strength; inhabited by a people of physical vigour but moral inertness; well endowed with resources, yet crippled for want of funds—such a spectacle is one to which I know no counterpart, even in Asia, the continent of contrasts."

As another English statesman has said, what India and Egypt want is a self-government, and not a good government; and though I believe that self-government is a sure means to good government, there is a proper time to begin it, and this depends upon the political maturity of the people who ask for it. As long as they resort to assassination, to terrorism, to appeals to third parties, to calumnies, childish method of playing at governments on foreign soil—well, English people have had enough experience with this kind of demonstration! I count myself among the best and truest friends of Koreans. I like them. I do not share such unfavourable views as were expressed by Captain Bostwick, Archibald Little, George Kennan, or Professor Ladd, and other writers on Korean character. I think they are capable people, who can be trained to a large measure of self-government, for which the present is a period of tutelage. Let them study what we are doing in Korea, and this I say, not to justify the many mistakes committed by our militaristic administration, nor to boast of some of our achievements. In all humility, but with a firm conviction that Japan is a steward on whom devolves the gigantic task of the uplifting of the Far East, I cannot think that young Korea is yet capable of governing itself. Let them study, I repeat, what we are doing.

Mr. Wickam called the Korean "the pale ghost of what a Chinaman was a thousand years ago," and Mr. Kennan called him "the rotten product of a decayed Oriental civilization." Indolence was the badge of honour. The first lesson to instil into him is to work.

Before annexation was formally proclaimed, in August, 1910. Korea had been a protectorate for four years (1906–10) under the Residency of our foremost statesman, Prince Ito. It was in the early years of this régime that I called on him in Seoul. My mission was to induce him to accept a plan of setting Japanese farmers in Korean villages as demonstrators of better system of cultivation. The old Prince refused to endorse my plan, insisting that Korea was for Koreans. But when I asked him how he could supply the decreasing population—of which there were several local indications in different parts—he still insisted in his opinion by saying, "Under better government, which I inaugurate, population itself will increase." By better government he meant more than the elementary function of government—viz., legal security of life and property.

Certainly, a government to be better than a self-government must provide a substantial economic basis. A glance at

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the table showing the amount of agricultural produce grown in 1910 and 1915 needs no comment.

	1910. Bushels.	1915. Bushels.
Rice	40,000,000	60,000,000
Wheat and barley	17,500,000	33,000,000
Beans	12,000,000	17,500,000
Cotton...	11,000,000 lb.	45,000,000 lb.

Mining, fishery, and manufacture have advanced in the corresponding scale. The bald mountains have been covered with young trees. Trade has increased by leaps and bounds. foreign trade increasing from 60,000,000 to 108,000,000 yen. Railway mileage has nearlyd oubled. The peninsular Government can support itself without subsidies from the central exchequer. Schools, hospitals, and savings banks are being built in all the larger towns and villages. The school attendance has more than boubled in 1910–15. And let me state here, with all emphasis, that there is perfect religious liberty. A strange rumour is now and then started by misguided missionaries, or by malicious Koreans, that there is a Christian persecution by the heathen Government of Japan. May I add that the Chief Judge in Korea—a Japanese—is one of the most earnest Christians; a Director of a Department is another, and the late Director of Education still another—not to cite other instances I am not personally acquainted with. Last summer we read in papers that a church was bombarded by Japanese gendarmes. That sounds bad enough. As far as I understand, this was done, not because it was a church, nor because good Christian people gathered there for worship—but because a dozen instigators of insurrection hid themselves under its roof. When a building is used not for a religious purpose but for harbouring law-breakers, it forfeits its sanctity. On questions like these it is exceedingly difficult to be absolutely impartial and fair. Distortion of facts by interested and hostile parties is only human and too frequent. I can well imagine, however, that Japanese authorities—or more probably the lower officials, civil and military—may exercise their functions awkwardly, to say the least, and sometimes too zealously. When a colonial administration as experienced as the British commits errors in Egypt or in Jamaica, it is not to be wondered at that novices like us are not free of them.

What is vital in any colonial scheme seems to me to be the right answer to this question: Do we govern an unwilling people for their sake or for our own?

As to the general unwillingness of any colony—not excluding India, Egypt, the Philippines, Indo-China, etc.—to be governed by a Power alien to it, there is little doubt. A colonial government has received no consent of the governed. Nor is there much reason to beiieve that a colonial Power, white or brown, bears the burden at a sacrifice simply to better the lot of the people placsd in its charge. The history of colonization is the history of national egotism. But even egotism can attain its end by following the simple law of human intercourse—"give and take." Mutual advantage must be the rule, for the old doctrine of "colonial pact" holds no more. Korea must not be regarded as a mere boundary-line nor as a field for exploitation, much less its inhabitatants as food for powder or as a labour supply. Certainly, two races so closely allied as the Korean and the Japanese must come to a better understanding, and such a time will be acceleaated more by Japan's approach than by Korea's. To an English student of colonization it will be highly interesting to watch the development of Korea to a Wales or—to an Ireland.

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BUTTERFLY

(Japanese Shortest Poems)

Tsurigane ni tomarite nemuru kocho kana!

Perched upon the temple-bell, the butterfly sleeps!

Cho tonde kaze naki hi to mo miyezari ki!

Eeven though it did not appear to be a windy day,
the fluttering of the butterflies!

Chiru-hana ni karusa arasou kocho kana!

How the butterfly strives to compete in lightnese with
the falling flowers!

Chocho ya! Onna no michi no ato ya saki!

See that butterfly on the woman's path,—now fluttering
behind her, now before!

Rakkwa yeda ni kayeru to mireba—Kocho kana!

When I saw fallen flower return to the branch—lo!
It was only a butterfly!

(Alluding to the Buddhist proverb: "The fallen flower return not to the branch; the broken mirror never again reflects.")

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INTERNATIONAL MERCHANT MARINE

By Y. UCHIDA

IN no department of industry did Japan make greater progress during the war years than in the expansion of shipbuilding and the business of marine transportation. As a result of this development Japan is now one of the great shipping countries of the world. Of course our development in this direction was largely assisted by absence of compteition, the ships of other countries having been called into war service. Now that the war is over and these ships retnrn to their former routes Japanese shipping must be prepared for keen rivaery and less profits. We are not overcome with apprehension as to the prospects, however, for there is every hope that our shipping companies will be quite able to hold their own against all comers. The following table will in some measure indicate the growth of Japanese shipping in recent years:

Date	Ship	Number	Tonnage
1915	Steamer	1,703	1,224,091 tons.
	Vessel	5,958	390,796
1916	Steamer	2,159	1,696,631
	Vessel	9,314	585,585
1917	Steamer	2,179	1,827,132
	Vessel	10,509	686,589
1918	Steamer	2,641	2,310,956
	Vessel	12,430	857,504
1919	Steamer	2,892	2,920,580
	Vessel	13,950	995,870

The above figures indicate the remarkable progress made by our shipping in the years named. They show an increase of at least twofold as compared with the same period before the war. No country excepting the United States alone has made such progress in shipping development in the same time. Compared with the tonnage of other maritime nations that of Japan appears as follows:

England	18,208,000
America	11,933,000
Germany	3,247,000
Japan	2,929,000
France	1,962,000
Norway	1,597,000
Holland	1,574,000

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It will appear from the above table that Japanese progress in shipping has been about three times as rapid as that of the other nations named. In addition to the above Japan constructed a large number of ships which were sold to other countries. The following table will show the ships sold abroad during the war years:

Date	Number	Value
1914	10	¥ 72,111
1915	7	398,540
1916	67	17,178,625
1917	79	97,679,160
1918	32	80,060,749
1919	23	25,500,000
Total	118	¥ 221,528,664

If the above ships be added to those under the Japanese flag the number built during the war will be much increased. This progress, therefore, has raised Japan from the 6th to 4th rank among maritime nations.

Simultaneously with Japan's increase in shipbuilding and shipping her revenue from this source has correspondingly grown, as will be seen from the subjoined table, which includes income from sale of ships, charterage and freights:

Date	Amount
1914	36,975,000 *yen*
1915	59,478,000
1916	146,658,000
1917	393,936,000
1918	479,900,000
1919	260,000,000

Although Japan's trade balance last year was adverse, the income from our shipping was sufficient to leave us a favourable balance of some 200,000,000 *yen* in international finance.

So much for the past; but what of the future? Will Japanese shipping be able to face successfully the immense competition that is now setting in after the war? Out of the number of ships indicated, there are not more than 340 with an aggregate tonnage of 1,645,855, which can be said to equal the class of ships with which we must come into competition on the great ocean routes. Although freights have greatly fallen off since the war and profits are much less, the ships of Japan now engaged in ocean traffic are still very prosperous, a prosperity that extends equally to our coastal trade.

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If our ships are driven off the main ocean routes, which is improbable, they could nevertheless pay their way very well by engaging in coastal trade. During the war the ships of Japan occupied the main ocean routes between the Far East and Europe; but now that England and America have returned their ships to these routes the competition is severe. Though we could not expect to surpass these countries we are as yet holding our own with them very well, and doing much better than such countries as France and lesser countries. The rivalry will of course extend to the South Seas as welll as to the main ocean routes. In future the United States apparently expects to become a powerful maritime competitor of Japan. We enjoyed a monopoly of shipping to Australia during the war but that is now passing too. In spite of the effects of peace Japan's income from shipping during 1920 promises not to be reduced more than 20 per cent below the previous year, including a 40 per cent reduction in volume of freight. Although this decrease of revenue will be a blow to the shipping companies, their profits were so enormous during the war years that they will be well able to endure the decrease. Not only have they big reserve funds accumulated during the war but they are making such profits in coastal service that they cann afford to take lower freights in eompetition with strangers. The revenue from shipping this year will probably leave us a favourable balance of at least 150,000,000 *yen*. During the first two months of this year we sold ten ships with an aggregate tonnage of 21,119 at the rate of 350 *yen*. per ton, while ships to the number of 39 with a tonnage of 176,239 are charatered up to February, 1928.

BUTTERFLY

Kite wa mau, Futari shidzuka no Kocho kana!

Approaching they dance; but when the two meet at last they are very quiet, the butterflies!

Cho wo ou kokoro-mochitashi itsumademo!

Would I might always have the desire of chasing butterflies!

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ARCHERY AS A PHYSICAL EXERCISE

By K. KITAMURA

THE use of the bow has been universal from ancient times in all countries attaining to any degree of civilization. But in the Orient it is probable that the art was more respected than in western countries. It is certainly so in Japan, where all the most ancient records go to show the high esteem placed upon archery and the great development which the art attained. In Japan there is an old word called *Yumiya toru Mi*, which means one who handles a bow and arrow, and was used in the old days as a substitute for the word samurai. The Emperor himself participated in the archery matches of ancient times in order to show a great interest in the subject and indicate its importance in the eyes of the nation. Grand archery matches were held by Imperial edict. In connection with the art there arose various schools, especially from the Kamakura days. The first one was the Ogasawara school, originated by Ogasawara Kiyonaga, a famous master of the bow, whose family instructed the Kamakura shoguns through several generations. This school continued down to the days of the Ashikaga administration, and even to the Yedo period until the Restoration, a period of fifteen generations. Another was the Heki school, founded by Heki Danjo Masatsugu; and its main characteristics were that it placed great stress on physical culture rather than the mere ritual of the bow. Consequently this school produced a number of archers who were distinguished for their great strength, their huge bows and their ability to send an arrow a great distance. From this school the Dosetsu and the Yukinoshita schools branched out; and the archery schools still extant in Japan are descended from one or the other of these named.

With the introduction of firearms, of course, all schools of archery began to decline; for the bow and arrow were no match for the gun. But as a game for physical culture and ceremonial forms cultivation of the art still continues. Even to this day there are specialists given instruction in the art not only in Tokyo but in all the more important centers of population. There are a number of archery grounds provided for the matches that take place, and to some Japanese these are as important as the baseball, cricket and football grouuds of the West. Even ladies as well as gentlemen visit these archery grounds, and regard the game as well worthy of cultivation for reasons of physical culture if for no other reason. Whether it is of any real value for this purpose is another question.

Japanese are disposed to regard it as a very aristocratic form of physical recrea-

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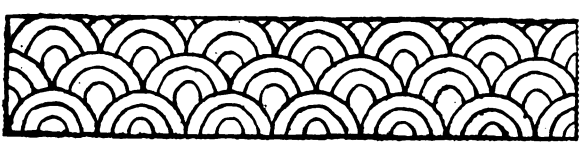
tion, and most of the adherents of the art are of the higher class. In following the art one has to devote great attention to proper form, position and state of mind. The archer must always be solemn and treat the art very seriously. If the state of mind is correct it makes little difference whether the archer hits the target or not, as his state of mind is the chief part of the game as played in modern times. The art gives an archer a degree of pleasure not realized by those who know nothing of it. The necessity of assuming aelf-control, regulating the breath and systematizing his strength of muscle, while concentrating his spirit on the effort and aim, all go to cultivating a mental character much admired in Japan. The great Sugawara Michizané when he once performed a great feat of archery was asked where he had learned the art; and he answered: "In my mind!" This suggests our belief that the art unifies the the mind and exercises a wholesome psychological effect. On standing before a target the true archer is thrilled with lofty ideals. When he draws the string and lets fly it creates in him an unspeakable pleasure. To aim an arrow correctly requires more art than aiming along the sight of a rifle-barrel. The archer is intent on hitting the target without any artificial aids. The art would seem to depend in some measure on the help of providence, which also affects the archer.

One of the foremost experts in the history of Japanese archery was Chinzei Hachiro Tametomo, who used to say that he was wholly controlled by this psychical attitude. During the wars between the Taira and the Minamoto a famous archer successfully drove an arrow into the war fan target through the power of this spiritual attitude. Tametomo, aformentioned, was noted for the strength of the bow he drew, which often frightened those opposed to him in war. When he was caught and taken prisoner his enemies cut the sinews of his arms and exiled him to Oshima; but nevertheless when enemies invaded Oshima he was able to draw a bow that sank the boat carrying them. We cannot wonder that even at the present time many Japanese are still interested in the art, seeing the very important place it has occupied in the Japanese mind from ancient times.

In the Japanese department of military arts there is provided an archery department, together with judo and fencing, and an annual exmination is held for each member to award degrees of proficiency in the art. The Society of Military Virtues grants the rank of Instructor in Archery to those who have attained unto the psychological mysteries of archery. There are thirty-three persons that have received this title, of which Mr. Yu Ogasawara was the first. The various educational establishments provide archery are the Tokyo Higher Normal School, the Tokyo Higher Commercial School and the Keiogijuku University.



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OKAWA IVORY WORK

By C. HOSHINO

AMONG the most distinguished specimens of ivory carving turned out in Japan is that known as Okawa work, often called Okawa-mono. A feature of this form of art is the colour, tints being imparted to give a natural appearance, or life-like aspect. Not only is the method of colouration unique but it has attained a degree of perfection beyond imitation. The process cannot here be gone into, for it is secret, an esoteric art acquired through generations of inherited skill and knowledge. All tinted ivory workers are known as Okwa-mono; but there is a wide difference between the real thing and mere imitations of it, of which there are numerous examples. An expert can easily tell the true from the counterfeit in this kind of art, but the average purchaser may just as easily be deceived. To tint ivory with natural colours is, of course, not difficult; but to get the characteristic lustre of the genuine article is beyond all save the real Okawa woker.

Special attention has to be devoted to the kind of ivory selected for this from of art. The artist must know how to set the grain of the ivory and how to polish it so as to take colour effectively. In this alone there are secrets enough to distinguish the art. The manner of carving and the importation of lustre are matters of extreme importance in the achievement.

In the Ansei era, that is, between 1854 and 1859, there was a sculptor in wood named Toki Rakumin, who was noted for the carving of netsuké, and among the pupils of this artist were Ono Ryomin and Ogawa Seimin. The latter became the founder of that school of artists known as the Okawa-mono workers. He was specially skilled in the carving of wood, ivory, agate, quartz, and other, things. An adopted son of his, Ogawa Somin, was as expert as his father in the same art and he it was who attained the highest skill in colouring ivory carvings. He lived down to 1902 and was succeeded by his son Somin, the second, still living but now retired, the art having passed into the hands of Naito Seiso, a direct descendant of the Okawa family, who is now the heir to the art of coloured ivory and a great master of it. Associated with him are various descendants of the Okawa family. The ambition of this firm of carvers is to maintain all the distinguished art traditions of the Okawa family untarnished, and no one familiar with the work turned out will doubt that the ambition is being amply fulfilled.

Among the more characteristic specimens of Okawa work are the selections from genré or ukiyo-e pictures. Most of the Okawa-mono turned out by imitators looks like plaster casts, but the real Okawa-mono is a reproduction of ukiyo-é art in statue form. The genuine Okawa-mono artist aims to continue in ivory the skill formerly seen in the carving of netsuké now gone out of fashion. Some of the ivory balls carved by Okawa-mono

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artists have attracted the admiration of western conoisseurs as exquisite examples of art; and Okawa-mono of all sorts are now much in demand among lovers of beautiful things in England and America. The exports of coloured ivory carvings to these countries are increasing year by year. Many foreigners have brought to the Naito firm of Hongo their white ivory carvings to have them tinted by him, but of course the results are not so satisfactory as if the carving had been done by the firm, since the ground and the lustre are wanting.

The ordinary ivory carvings that one sees in the shops for sale is finished on a frosted ground which is course of time gets stained and spoils the appearance of the piece. The Okawa-mono is not finished in this way but by bringing out the natural lustre of the ivory throagh a special process of polishing, and the finish endures through all time, the older the better. The colouring matter used is of great importance. It is a paint known as *yashiya*, taken from the juice of a tree called *han*. The application of the colouring matter is a tedious and difficult process. The juice of the tree is boiled down to the consistency of a dye, and to know just when it is boiled enough is another of the art secrets of the work. Just the least over-boiling will give the ivory too strong a tint and quite mar the effect, and the lest bit too little boiling will likewise leave a lack of effect in colour tone. The fluid must be thus prepared in the most careful manner, and this can be done only by experts.

It is obvious that the production of good Okawa-mono take much more time, skill and patience than to produce ordinary ivory work. The art lies mainly in the execution of design, finishing and tinting. Naturally the cost is two or three times as much as for common ivory carving. An ordinary piece of common ivory work can be hurried through in ten days or so, but a piece of Okawa-mono will take twice as long. The ordinary ivory carving is done deeper than the Okawa ivory, the depth in the latter being brought out cy the colour. This is one reason why it is very difficult to colour ordinary ivory work. It lacks finish and gracefulness to the degree demanded in Okawa-mono.

In olden times ivory used to be coloured by burning straw and subjecting the carving to its smoke, producing a yellow tone on the piece, but this colour is neither so natural nor so beautiful as the Okawa-mono. Others have attempted coloured ivory in blues and reds but the effect is not successful in the eyes of any lover of real art. Every piece of Okawa-mono has on it the seal of the maker. Formerly it was sealed in vermilion but since 1917 the colour adopted for the seal is gold, as there were many imitations of the original signature. Most of the noted dealers in Okawa-mono have their establishments in Asakusa in Tokyo, the Hankichi Saito Shoten being the most famous and reliable in Japan. The materials for ivory carving are becoming scarcer every year; and if one contemplates procuring first-class pieces the sooner they make application for them the better.

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KOZAN ONO

By SHOHA TANABE

THE subject of this sketch, Ono Kozan, was one of the greatest poets of his day. Born of a samurai family in Minakuchi in the province of Omi in 1814, he was at first known as Yokoyama, the name being afterwards changed to Ono because he was a descendant of Ono Takamura, a state councillor of the 9th century, and also one of the most profound scholars of the time. Young Ono also became a scholar, devoting his time to the composition of original essays, but did not like to be called a poet, although he was most skilled in that form of composition. Nevertheless he belonged to the Poetical Association, known as the *Gyokuchi Ginsha*, by Yanagawa, Seigan, one of the noted poets of the day, who welcomed the young poet with marked distinction. After Yanagawa left Yedo he appointed Ono to the presidency of the Association; and in the poetic circles of the time Ono was regarded with high esteem. He was indeed recognized as one of the three greatest poets of the era, the other two having been Chinzan Onuma and Shunto Mori.

Ono was a man of keen temperment and sincerity of heart, who took a great interest in the affairs of the nation; and as the period was near the close of the Tokugawa era there was much to think of in a political way, and he often did not hesitate to give his views to the authorities on public questions. Once he was rather too aggressive in enforcing his views and was put in prison. But after the Imperial Restoration Ono was released and restored to favour at the Imperial Court, but he soon withdrew to private life again, as he liked seclusion best. For a time he lived in Kyoto, and then again in Yedo, afterwards called Tokyo. But he loved the country and was happiest when in converse with nature, taking long strolls through the rural parts.

His poems were characterized by great perspicuity and simple eloquence, maintaining a dignity that was worthy of the true poet as well as a corresponding grace of diction and depth of thought. Ono produced some 15 volumes of poetry in all. In spite of his love of poetry and literature he could never quite keep out of controversy, especially in middle life; but as age drew on the poet mellowed and lost fire, settling down to a quiet old age, highly respected by all. When the Emperor Meiji bestowed upon him the award of the Inkslab as a memorial of his verse the poet erected a hall which the called the *Inkstone Gift Hall*, and then he was promoted to higher rank.

The residence of the poet in Tokyo was at Myogizaka, Komagome, but he also had a summer villa at Daitozaki in province of Kazusa, where he often withdrew, until his death in 1909 at the ripe 96. The following poem on the beautiful Kegon waterfall is regarded as one of his masterpieces and was engraved on a monument erected near the celebrated fall in July, 1898:

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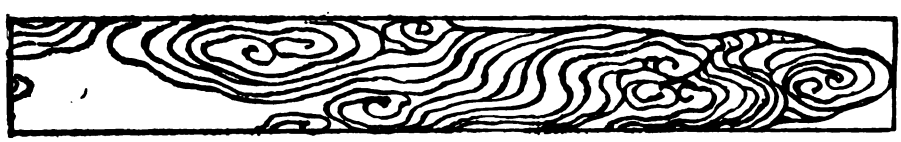
KEGON FALL

(TRANSLATED BY J. K. INAZAWA)

Splendid scenes of Nikko mountains
Have no equal under heaven;
Kegon fall mid neighboring cascades
Is of all the crown and summit,
Wonderful and most majestic?
God alone such cliffs gigantic
Could have made so vast and plenty.
One spot alone within the circle
Remains profound to heaven open.
O, resistless force of waters,
O, great force of falls resistless,
Where the water downward plunges
Full in feet one hundred thousand,
With a thunderous voice tremendous,
Now like water, now like snowflakes,
All the rocks with gems bestrewing,
Then in gentle mist diffusing,
Through which shoots the light obliquely
From the lofty peak of mountain;
While the grass of dales is waving
The ear of man at all hears nothing,
On this dizzy height lone standing,
Trembling by the Fall of Kegon.
Mencius told of the great Spirit
Far and near pervading heaven,
As Kowu sanguinary
Destroying many men and horses;
And through the ages Buddhist sages
Call this book the *sumum bonum*
Of all the books of holy scripture;
So to mortal eyes is Kegon!
Name not merely accidental.



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UMISACHI-HIKO AND YAMASACHI-HIKO

THE very first ruler of these islands, in the days when they were known as Toyo-Ashiwara-no-kuni, or the reed plains, was Ninigi-no-Mikoto, who had two sons, the elder a fisherman and the younger a hunter. The one loved the sea and the other the mountains. Their names were Umisachi-hiko and Yamasachi-hiko, respectively.

One day the elder said to the younger: "Every day you go to the mountains to hunt, while I go to sea to get fish. Are not these avocations rather monotonous? Let us exchange work for a time, you taking the fishing tackle and I the bow and arrow." And to this proposal the younger brother consented with good will.

And so now the elder went to the mountains and the younger to the sea. As neither was experienced in the art of the other, they returned home in the evening, the one without fish and the other without game. The case was worse than that, however; for the younger had lost the fishing tackle in the sea. And so when the elder brother came home in the evening and saw his younger brother back before him he said: "Well, how many fish did you get?" To which the younger had to reply: "Sorry to say I caught nothing and lost the nets and hooks in the bargain!" And he humbly entreated his brother to pardon him; but the elder refused to condone the fault and cried out:

"My fishing tackle is my very life; without it I cannot make a living. You must restore it to me at once!"

The younger brother was then at a loss what to do; for no one can restore a net or a hook lost in the sea. So the young man took his beautiful sword and broke it up, making from the metal more than 500 hooks, which he placed in a row and presented to his wrathy elder brother. But the latter was unreasonable and would not accept the gift, affirming that he would have his own original hook or none! Then the younger got more metal and made this time 1000 hooks, which he offered to his elder brother; but the latter was still obstinate and refused to be satisfied. Unable to do more, the younger now begged the elder to be reasonable; but he would not. So the younger said he would go once more and search the sea and shore to find the lost net and hooks. Accordingly he departed and spent much time in looking for the lost tackle, but all in vain; and he hesitated to return to his brother unrewarded. He sat down on the sea shore in despair, gazing sadly across the waters. And the dusk came on.

At that moment he saw a wild duck fluttering in the water as though tangled in something. He went to the bird and

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set it free, and it flew away to a spot where a strange figure appeared, looking like a god with a long white beard. The old deity approached the young man and said:

"Why are you so sad? What are you sighing about?"

To which the young man made answer and said that he was in great trouble; and so he told the whole story.

"That is nothing to me," said the old god. "I will soon fix up the matter for you."

So he took from his pocket a comb which he throw on the ground. Immediately on that spot sprang up a grove of bamboo trees. The god cut down the bamboos and from them made a boat, which ne called Manasho Katsumano Kobune. In this boat he placed the young man and launched him adrift on the sea. The tiny boat, without steersmrn or oar, shot through the water like a an arrow, leaving the solitary passenger in a state of trance, from which he soon came to himself, however, and found he was on a beautiful road paved with gems leading to the palace of Wadazumi-no-kami.

Disembarking he climbed up a maple tree in front of palace and waited. A door opend and maid of the Princess, Toyotama-himé, came out, holding a bowl ornamented with jewels. He kept quiet in the tree, gazing on the fair scene below. Just as the maid began to draw water from the well she discovered the smiling face of a young man reflected in the water at the bottom of the well. She was much amazed, and looking up to the tree, saw the young god on the branch. He asked the maid to give him some water. She offered him a drink form the beautiful bowl. Although the god had never before drunk water, he now pretended to do so. But first he took a bead from one of his neck ornaments and put it into his mouth, spitting it into the bowl as he was pretending to drink, after which he returned the bowl. After this the maid offered water from the same bowl to Toyotama-himé, the princess, who, on bringing the bowl to her lips, perceived the gem in it; and she inquired of the maid if there was any one outside the gate. The maid replied that there was a young god on the tree beside the well. She further remarked that hitherto she had thought that the god Wadazumi-no-kami had the noblest countenance of all the gods; but now she thought the young god at the gate was superior in looks to even the god mentioned.

The Princess thought all this every remarkable; and so she came too see, guided by the maid. There she saw indeed the fine young god still in the maple tree. She at once reported the fact to her father. Then her father himself came out and welcomed the youg god. "O, you are Soratsuhitaka, son of Atatsuhitaka, are n't you?" So he ushered in the young prince to his palace, where the floor was covered by the hides of eight sea lions, with eight silk mats laid over them. There the young god was cordially entertained. He offered his beloved daughter to him in marriage. Thus the young prince spent three happy years with Wadazumi-no-kami, the time passing as in a trance.

On a certain evening the young prince with his consort was enjoying a distant view from a high tower when he recalled his former life and began to sigh. His consert noticed the depression of her lord and reported it to her father. As the young man had shown no signs of sorrow

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for three years the old Prince could not understand. He inquired of the prince the reason for his sighing. The prince told him the whole story of his experience with his elder brother and the fishing tackle. Listening very sympathetically Wadazumi said: "Please do not disturb yourself over so trifling a matter. Though the sea is broad and boundless I will surely find the hook and give it into your hand." Thus he encouraged the young prince not to be anxious.

So he summoned the head of each fish family and demanded to know if any of the members had seen anything of a hook such as used by a god. They all said they had seen no such hook, except one which came forward and informed him that he knew of red sea bream which had a tickle in his throat for some time, and no doubt his cough was due to something foreign in the throat. There upon the red sea bream was called and his throat was examined, the lost hook being found therein, as expected. The hook was carefully washed in clean water and brought to the prince, who then had ease of mind and peace of heart.

After thus obtaining the lost hook the young prince began to feel homesick, which increased more and more, until he told his father-in-law about his feeling. The old man was ready to let him return to his former home, saying only that he was glad to have had the son of a god stay with him, and hoping he would often revisit them. Wadazumi took out two very valuable gems, a shiomitsuru-tama (high tide gem) and shiohiru-tama (ebb tide gem) and instructed the prince how to use them: "When you hand the hook to your elder brother exclaim: 'Obochi, susuchi, mazuchi, uruchi!' and hand the hook to your hands behind your back. If your brother tills the higher field you will take the lower one; but if he takes the lower you will take the higher. In any case your elder brother will become poor in three years! If he hates you, all you have to do is to take out this shiomitsu-tama and it will cause him to drown. If he begs relief of you may save him by the shiohiru-tama. When he goes out to sea to fish, you may go with him and invoke the wind and I will cause the wind to lift waves to vex him; and if you thus do repeatedly he will at last submit to you."

After that Wadazumi called the alligators and told them that the young prince intended to return to his home country, asking which of them would undertake to convey him thither with the greatest speed. All the alligators answered that they could carry the prince home with expedition proportioned to their several lengths. One however, made answer and assured the god that he would convey the prince home within one day. This one was selected, and warned to perform the service cautiously, without scaring the young god in any way. So the prince mounted the alligator and departed from his young princess and her father, who bade him farewell in grief. He swiftly passed over great seas in the space of one day and arrived safely at the at the land of Ashiwara.

Meeting his elder brother after the long absence he at once handed the lost hook to him in the manner advised by Wadazumi, with his hands behind him. Thereafter the elder brother became gradually poor. Though he often went fishing he caught nothing; he tried rice planting but could not raise a crop. He then plotted against his younger brother and attacked him. Whereupon the latter

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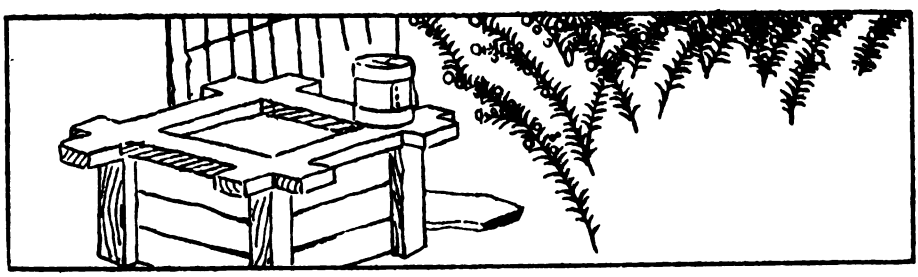
took out the shiomitsu-tama and raised it high, when suddenly a great flood arose and encircled the elder brother, who was so frightened that he besought the younger brother to rescue him. The latter then lifted the other gem and the water dispersed. The elder now stood alone in deep amazement, as if in a dream. In this way the younger brother often corrected the elder when he was cruel to him; and in time the elder began to realize that the younger was the superior and yielded to him. So he determined to serve his younger brother as a body-guard. Then he became gentle and sincere, serving his younger brother faithfully.

BUTTERFLIES

Mutsumashi ya!—Umare-kwaraba nobe no cho.

If (in our next existence) we be reborn as butterflies upon the moor,

then perchance we may be happy together!



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FUKUZAWA AND THE KAISER'S GRANDSON

By M. YUKAWA

ALTHGUGH Japan is now one of the five great Powers, in the comity of nations on equal terms and allowing no one to insult her, she has only of late begun to realize the dignity implied and to act upon it. The reason why Japan has been welcomed as an equal among the great Powers is interesting; it seems to be due to the fact that she has been able to display equal prowess with them in war. In the world today greatness is not due to race or culture or spiritual greatness but to fighting capacity. This worship of Might was supposed to have been given a death blow by the defeat of Germany, but it is as rampant as ever now that war is over. But Japan has not only made progress in war: she has made even greater progress in the arts of peace and civilization.

We propose here to introduce an incident that will show how Japan was regarded by western nations until she began to display military skill and achivement. In the year 1880 Prince Henry of Germany visited Japan. Obviously he had been taught to despise this country, for he was very arrogant in his manner and attitude from the first, no doubt regarding us as a semi-civilized people. But he found that the Japanese did not appreciate his overweening assumptions nor accord him the honour he felt entitled to receive. Certainly the Prince did not meet with the very cordial treatment experienced by the late General Grant when he visited this country. The Prince was constantly on his dignity and was always suggesting how it could be more carefully respected. He did not wait to receive the treatment due to a Prince, and which none know better than the Japanese how to accord; but he demanded it. The Japanese officials of that time were greatly concerned by the Prince's dissatisfaction and even scared by his threats. There occurred many embarrassing occasions.

One day the German Prince went out hunting. He happend to find himself in a certain zone where shooting was strictly prohibited, and a police officer, seeing the intruder, ventured to inform him of the trespass. The Prince was very indignant at this and sent a report complaining of it to the German Government. The German Minister in Tokyo made a strong protest to the Japanese Government, and the authorities were exceedingly alarmed. The police officer who did no more than his duty had to be immediatly discharged and even punished; and even after this appeasement the authorities were not all sure that the German fleet would not be sent to Japan to avenge the fancied insult. The Japanese authorities were indeed on their knees in abject apology.

There was in Japan at that time one

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man, however, who knew how Japan should maintain her dignity, and who did not agree with the grovelling attitude of the Foreign Office in regard to Germany. That man was Yukichi Fukuzawa, founder of Keiogijuku University, and one of the pioneers in the modernization of Japan. Mr. Fukuzawa sent a protest to the Foreign Minister, couched in the following language:

"We exceedingly regret the manner in which our authorities are acting in regard to the Suita affair, affecting Prince Henry of Germany. The Prince clearly went beyond the bounds of our law in venturing into the prohibited district. He was traveling incognito, and such a traveler must always be treated as a common citizen; and consequently the police officer was quite right in speaking to the intruder and warning him off. The demand that the police officer should be dismissed and punished is both unreasonable and unjust, and contrary to the laws of Japan. The matter is even made worse by the authorities summoning the headman of the village of Suita and subjecting him to punishment, seeing he had nothing whatever to do with the affair. The village headman is a representative of the people of the village; and in punishing him the authorities are penalizing the whole village, the people of which are subjects of His Majesty the Emperor of Japan. There is absolutely no reason why the subjects of His Majesty should be forced thus to apologize to a foreign Prince because he has violated the laws of this land! The action is harmful to the nation's dignity: indeed is a disgrace to the whole empire! When so unreasonable a demand was made by Germany why did not our authorities reply as follows:

'In regard to the Suita affair, the action of the Prince was a contravention of the law of the state; but since His Imperial Highness was unaware of the law prohibiting his presence in that zone, the law authorities are ready to overlook the offence as unintentional. As the Prince traveled incognito without proper interpreter and attendants, our police officers could not be expected to recognize him, and in warning him off no insult was intended, it being the officer's duty to do so without exception. It is our only regret that the police officer was unable to recognize who the Prince was, owing to the method of traveling.'

Instead of thus replying to the German protest our authorities have yielded to pressure and dishonoured the nation. Instead of apologizing for his mistake and his violation of our law, the German Prince became enraged and reported the matter to the Minister of his couutry in Tokyo. The Envoy telegraphed the affair to the home Government in Berlin; and the home Government was likewise indignant and dared to threaten our country with its fleet. They should have been allowed to carry out their threat if they desired to do so. No doubt if the Prince had reported the truth of the matter to the German Emperor he would have been reprimanded instead of upheld in his arrogant and improper attitude. It is of course very important to extend proper treatment to foreigners visiting this country, but it is not necessary to go down on our knees in abject apology before them when they violate our laws and happen to be warned by our officers of the law."

This action on the part of Mr. Fukuzawa showed the stuff of which he was

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made, and to some extent explains the power he wielded over the thousands of youug men who came up to his school to receive their education. Nothing like this incident of the German Prince has ever occured in Japanese history before or since. The matter was kept as secret as possible, especially the documents that passed between the two Governments, but recently the minutes of the affair were discovered in the national archives. The unhappy incident took place in March, 1880, and the story of the case was recently published in full in the *Mita Review*.

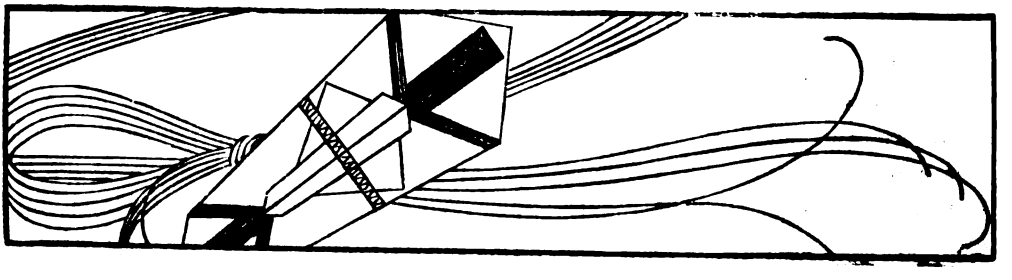
If ever mortal in the days of yore

By Heav'n a thousand years of life was lent.

I wot not; but if never seen before,

Be thou the man to make the precedent!

Priest Sosei



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JAPANESE RADISH

By GOFU TAHARA

IT is generally thought that the vegetables of Japan are inferior to those of the West. This is certainly true of such animals as cows, hogs, chickens and even dogs, but it may not be true in all cases as regards vegetables. Some Japanese were amazed when they learned that a horse at the Anglo-Japanese Exhibition in London was sold for 15,000 *yen*; but when it was learned that the animal was bought as an excellent example of unimproved breed the transaction was not so remarkable. Some time ago when a foreign agricultural expert was examining specimens of Japanese wheat he suggested that the grains looked more like the seed of wild wheat or weeds than of ordinary domestic grain. These criticisms may be exceptional rather than truly representative of Japan. If it be true that in animals and cereals Japan is outclassed by the West we should not rest content to have it so.

In one respect, however, as regards vegetable life, Japan is superior to the West; and that is in regard to the big radish known as *daikon* or *takuan*. This giant vegetable is white like the usual radish and grows to a length sometimes of two or three feet, a thing possible only in the very deep alluvial soil of the ancient fields of Japan. Sometimes of these giant radishes weight 8 or 9 pounds, but the Sakurajima variety often attains a weight of from 16 to 18 pounds. Some specimens of this variety are as long as five feet. Another species is called the Nerima and still another the Horyo, which are very white, like snow, while the kind known as the Miyashige is green half way down the upper part. Some of these radishes are bottle shape, tapering only suddenly near the root, while others take more the shape of the carrot or parsnip. The taste of the species differs also, from rather sweet to pungent like the horse radish. The people of Japan eat all these varieties of radish at all times. Sometimes fresh, being grated and taken as a pickle with a little shoyu on it; and sometimes pickled, which is considered a great appetizer, better than a western cocktail.

The diastase in the Japanese radish is regarded as having a very favorable gastronomic effect in promoting flow of gastric juice and aiding digestion, especially when rice is eaten, the latter being rather starchy and requiring something help it. If the juice of the radish be dropped on boiled rice it will be seen that the rice, before dry, now assumes an appearance as if mucilage or albumen were applied to it, which shows the power of the radish to promote digestion. The reason why the radish has such an effect is that it contains a considerable amount of diastasé. It also has a useful proportion of albumen and carbohydrate which are good for the human system. The cellulose in the radish, moreover, gives to the stomach and bowels useful stimul-

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ation, especially in the way of inciting digestive fluid. When pickled the radish is known as takuan-zuké, and then it is very effective in eliminating harmful bacteria. Takuan has the same effect as fermented milk acid, recommended by the distinguished bacteriologist, Mitchinikoff. During the war in Russia that country imported large quautities of this radish from Japan as a substitute for cheese.

Of course the radish has been eaten by the Japanese from time immemorial. It has always been looked upon as a natural and necessary concomitant to a rice diet. It has long been understood among us that one desires to cut a cake of mochi, (rice cake) without the cake adhering to the knife, the latter should first cut into a radish and be used with the radish juice still on the blade. This is because the dextrin in the rice rice is dissolved by the diastase in the radish. Of the many varieties of radish used in Japan the following are the best and always to be recommended: the miyashigé, nerima, horyo, shogoin. The miyashigé is a product more especially of Owari province, while the best nerima comes from the province of Musashi; and these two stand out as the champion radishes of eastern and western Japan. But the radish is plentifuly cultivated all over Japan. The green-topped radish has a special flavour that many prefer. It is most suitable for stewing and also keeps best when dried. It is also the best for cultivation in kitchen gardens. There are two kinds, known as the round hip and the sloping hip, the former being better for drying and the latter for pickling.

The nerima radish reaches its greatest perfection in the vicinity of Nerima village just outside of Tokyo. Its leaves are flat and unbrella shaped, light green in color. The root is white and grows from 2 to 4 feet in length; it is very tender and good for either stewing or pickling. Most of the radish used in Tokyo homes is of this variety. The shogoin variety comes from a village of the same name in the suburbs of Kyoto. It is a development from the miyasigé variety of Owari, through a process of artificial selection. The size is large but short, like a big bottle. The weight sometimes reaches 16 or 18 pounds. This kind grow like a turnip with half of the main body above ground, while the other varieties are mostly under ground, like parsnips. And for this reason it can be grown in soil of no very great depth.

For late growth the horyo radish is the best variety. In shape like the horn of an ox, it grows large above and small at the point, with a pure white color and thin smooth skin. This kind is considered very superior for stewing or drying. In Japan one can be supplied with radish seed by dealers just as one buys turnip or other vegetable seeds abroad. The seed must not be too ripe or it will be defective; and consequently one has to avoid buying seed harvested too late in the season, About two-thirds ripe is right. If the seed be soaked in some kind of seed oil before being planted they will germinate quickly, even in dry weather, and without injury from insects. The radish is sown three times in the season, early, middle and late according to time and locality.

With regard to ground the crop can be greatly increased by prudent use of fertilizer, especially that containing potash, as the vegetable demands plenty of this chemical. One can obtain 12,000 lbs of radish from 2 and one half acres of land by adopting proper methods of cultivation. For this crop the following quan-

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Kind	Furrow	Row	Seed time	Harvest	Quantity
Early Sakurajima	2½ ft.	1 ft.	Latter part of August	Latter part of Dec.	1,800 Kan
Late Sakurajima	3 „	2 „	First part of September	Latter part of Dec.	2,500 „
Early Nerima	2 „	2 „	Middle part of August	Latter part of Dec.	1,200 „
Late Nerima	2 „	1.2 „	Latter part of August	Middle part of Dec.	1,500 „
Miyashige	2 „	1.5 „	First part of September	November	1,800 „
Horyo	2 „	1.5 „	Latter part of August	December	1,600 „
Shogoin	2 „	2.2 „	Latter part of August	„	2,300 „

lities of fertilizer will be necessary: nitrate about 25 lbs; phospheric acid 12 lbs; potash 67 lbs; and thereby the crop can be produced. It is because the radish requires much potash that it grows so well in volcanic soils, like Sakurajima, Aichi and other places. The nature of the soil is absolutely important if radish is to be grown successfully. The best fertilizer is decaying vegetable matter, garbage, bean cake, straw manure and plant ashes. We are of the opion that western farmers cannot do better than to introduce cultivation of the Japanese radish in accordance with methods here suggested.

BUTTERFLY

Owarete mo, Isoganu furi no chocho kana!

Ah, the butterfly! Even when chased, it never has the air of being in a hurry.

Cho wa mina jiu-shichi-hachi no sugata kana!

As for butterflies, they all have the appearance of being about seventeen or eighteen years old. (That is to say, the grace of their motion makes one think of the grace of young girls.)

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MILITARISM AND COLONIAL POLICY

By LIEUTENANT-GENERAL KOJIRO SATO

WITH the establishment of the League of Nations after the European Peace Conference came renewed aversion to militarism among all nations. But militarism is too deeply rooted to be thus easily eradicated. Nevertheless the main idea of the League of Nations is to abolish militarism sooner or later. But what if militarism persists in future in spite of the League of Nations?

Now what is militarism? The word is freely employed in Japan as elsewhere; but not one of those employing the term has any clear idea of its real meaning. General Blumé of Germany once said that militarism was respect for systematic thoroughness and trustworthiness and ample loyal sentiment and courage; it is an evidence of national energy. In the army it radiates as order, obedience, martial spirit and tone of character. Our own Dr. Ninagawa says militarism is a political principle in which the military element occupies a superior position. It was in this respect that militarism held so high a place in all nations for a long time. From the time of Frederick the the Great of Prussia it has been followed by most European nations, Frederick himself having devoted his whole attention to it. He first established a powerful army by which he intended to manage everything. As a consequence there arose many dreadful evils. The public mind became arrogant and the nation made attempts at expansion abroad with chauvinistic ardor. The result of this policy was the outbreak of three great wars.

As for myself I do not hold to either of the views above expressed. We have now reached a point where we can advance a new interpretation of militarism. It is a principle by which a nation must anticipate all emergencies by adequate armamental preparation. Militarism maintains that the nation has a militaristic spirit; and in time of peace this makes thorough preparation for all defences. True militarism never encourages chauvinism nor the display of militaristic spirit. Nations generally tend to grow effeminate in peace time. They neglect to cultivate the manly spirit which is ready to defend itself against all attack. Manliness is not a virtue for public display; it is a latent quality to be evinced on occasion.

How is this policy to be utilized, for instance, in our colonial policy? In Korea we have our hands full to allay discontent and general aversion to Japanese rule. The outlook is very serious to say the least. No doubt the sad condition of affairs in the peninsula has been the result of serious errors in our colonial

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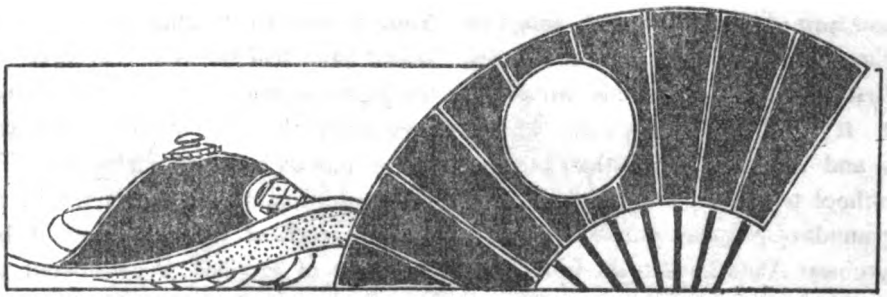
policy. Some time ago there was discovered a serious plot against our administration in Formosa, to the surprise of the officials. It is known in our annals as the Seirai-An affair. The natives had been plotting the conspiracy for a long time previously, their object being to annihilate the Japanese completely. It is remarkable that so henious a conspiracy could be so long in preparation without the officials ever getting wind of it, a mistake which must be put down to gross carelessness. It was as much due to misapprehension of the native mind as to simple carelessness and neglect of duty. The officials could not understand the vernacular of the island, and so discovered the plot only just on the eve of its consumation, just because the wife of a Japanese policeman who understood the native language, heard a conversation on the subject. And so it is safe to say that our errors in Korea also are due largely to inadquate effort toward mastery of the native language on the part of our officials and police.

Last summer I made a personal visit to Korea and inspected the whole situation. I noticed that the Japanese and Koreans working together on the wharf did not mix a bit better than oil and water, simply because of their inability to enter into common conversation. As Japanese passed along the street I noticed how the Korean children were afraid of them. At Masampo I saw that while most of the village was composed of Japanese, the natives lived in hills outside. Such is the result of pressure from high authority and iguorance of the vernacular of the people. The fundamental solution of the difficulty in Korea is a mutual knowledge of each others' canguage and a greater degree of social and spiritual contact.



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A POPULAR FILM

By K. MINAMI

THE most popular form of entertainment in Japan at present is the moving picture show. The movies have seized Japan like an epidemic and every picture hall is crowded night after night the year around. Amid this remarkable enthusiasm it will be interesting to ask what is the most popular film known to the Japanese? It is not of foreign origin, as some might imagine, since the foreign films are usually the best; but it is a Japanese film made right here in Tokyo and about Tokyo.

It has run every night in certain kinema halls in Japan for more than a year and still draws a crowd. All any kinema hall has to do to fill its eats is to advertise this local film and the crowd will be on hand. Seeing the unprecedented success of the film many enterprising dealers have made picture post cards of parts thereof and made fortunes selling them. Others of a musical turn of mind have made songs on the film and made money from the ditties.

What is the nature of this wonderful film? It is called Schoolmaster Matsumoto, and records the dauntless bravery of a school teacher. The reel begins on the grounds of Nagata Common School in Tokyo, near Akasaka Mitsuké in Kojimachi ward, the school children playing all about. One of the lads dropped a fountain pen, which another picks up and slyly pockets, but he was seen by another pupil, who informed a teacher of the incident. The teacher summoned the three lads concerned, and relating the circumstances asked the guilty one to confess; but the lad denied it. The teacher, remonstrating with the boy, asked him whether he had forgotten the story of George Washington and the hatchet which the boys recently had as a school lesson. At this point in the film comes the cherry tree and Washington with his hatchet, a scene that can be made very real in Japan, the land of cherry trees. There stands little George with his hatchet, all as real as life. Wasington's father is there likewise, as a necessary part of the picture.

The scene ehanges back to the school grounds with children all about, the three boys still before their teacher. The boy that lost the pen approaches the teacher and says that since it was a very cheap pen there is no great loss. The boy who picked up the pen still denies it; and the teacher lets them all go, very differently from a western teacher who doubtless would have had the thief searched. But the Japanese teacher only blamed himself, saying that the fault was his as his teaching on morals had been defective. Thus soliloquizing and blaming himself, he took a stick and beat his hand until it bled. This sort of sacrifice is considered very brave and noble in Japan, like the patriots who sign petitions in their own blood or cut off fingers in protest against some wrong. All seeing the action of the teacher now know that something great must be expected of him in future.

It must be remembered that the drama

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is based to some extent on real life. On a certain day in November, 1919, the pupils of the Nagata School held an excursion to Inokuchi park, a suburb of of Tokyo. While a boy who was playing about he fell into a stream, whereupon another boy saw the accident raised an outcry. The teacher, Mastumoto, ran to the place and immediately jumped in after the lad. The latter was saved by clinging to a bunch of long grass, but the teacher was drowned. This part of the story is true. The scene of rescuing the body in the film as pathetic as real life. The story of the film is based on this tragic bit of realism. On the day when the film was taken the children of the Nagata School were given a holiday and the reel was made from real life. The family of the dead teacher were all present to see the taking o ithe film.

Naturally at all moving picture halls where the reel is shown school children are most numerous; and all of them are deeply moved by the noble action of Schoolmaster Matsumoto. Often the whole audience burts into tears during the more pathetic portion of the play. Japanese children are particularly susceptible to emotion in regard to such circumstances as the reel depicts so vividly and well. The film is approved as revealing in a unique way the virtue known as Yamato-damashii, the Japanese spirit. The noble deed aroused the generosity of the general public and a moument is to be erected to the honour of so noble a man as Schoolmaster Matsumoto.

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QUEER OCCUPATIONS

By S. HONDA

LIFE in Japan is in many days so different from that in European countries that there are various occupations unknown in western countries, while on the other hand no doubt there are many occupations in occidental countries which are quite uncommon to Japan. One of the most unique occupations in this country is that of taking care of footwear. Japanese footwear, to begin with, is very different from that used in the West. Such things as *geta*, *setta* and *zori* are unknown in other lands, and when entering the house these must be taken off. If it be a theatre or assembly room where a large crowd gathers, hundreds and even thousands of geta must be left outside, and some one must take care of them. The custodians of footwear at public buildings, and other places of resort, have to receive the goods left in their charge and give a check for them, giving the guest a pair of slippers to wear indoors; and then when the guest returns to take back the slippers and give him his own *geta* in return, when he must return the check. The latter is usualiy a bit of wood with a number corresponding to that on the tag attached to the footwear. These custodians of footwear are known as *gesokuban*, one of the oldest of occupations and found only in Japan.

At story-telling halls, moving picture halls and so on, these cutodians are to be found. There is an office in most cities where *getaban* or *gesokuban* for an evening can be had, if any one is having a reception and desires thus to accomodate his guests. In large office buildings now-a-days shoes are worn, but in all houses with matting floors shoes are not allowed. In libraries, for example, this is usually the case, and men to take care of the patrons must be always on hand. At the Uyeno library these men have to take care of the footwear of some 3,000 people per day. At big department stores like Mitsukoshi such men are always found to ready check one's footwear; and such men require peculiar skill and tact. It is not an occupation that any one can turn his hand to and succeed.

The menders of *geta* and other footwear also form an occupation unique to Japan. They are called *geta-no-haire*. The supports of the *geta* are called *ha*, which means teeth. The *geta* menders correspond to shoe menders in occidental countries. The mender is quite different in every case from the maker of *geta*; they keep no shops but go about the streets calling out their trade. The mender carries on his shoulder a box of tools, consisting of a saw, a plain and a hammer, as well as piece of thin hardwood board for makeing new *geta* teeth. Some of them push a hand cart about, these being the better off menders. They beat a drum as they go along, the drum

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being the same as that used in the classical Noh dance, and every Japanese knows the sound of it and the meaning when it is heard. As soon as he receives an order he at once sets to work on the side of the street or inside the yard to mend the *geta* given him. The skill of a mender is known by all householders by the manner in which he can beat his drum. This trade goes on everywhere throughout Japan. There are some who advise Japanese to dispense with this sort of footwear for boots; but the *geta* is much cheaper than the boot, and for the very muddy roads of Japan much more convenient.

To the Japanese ear the sound of *geta* has something human about it, even a music not to be heard in other countries. It is quite unlike any sound made by the feet of animals, and when a crowd leave a train at a big railway station the sound of *geta* is something terrific, to the great astonishment of foreigners who may be present.

BUTTERFLY

Cho tobu ya—Kono yo no urami naki yo ni!

How the butterfly sports,—just as if there were
no enmity in this world!

Cho tobu ya, Kono yo ni nozomi naki yo ni!

Ah, the butterfly!—it sports about as if nothing more
to desire in this present state of existence.

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NICHIREN AND NIKKI SHONIN

To the Japan Magazine :

I have read with much interest the article on Nichiren published in the Feb. issue of your magazine. It recalls a charming experience. Some 20 years ago, attracted by the peculiar manner in which Nichiren always wrote the sutra Namu myo horen ge kyo I requested a follower of the Hokke sect to ask the then head of the order at Ikegami to kindly write those words for me in the Nichiren manner. The venerable prelate *Nikki San* graciously complied and sent me the Kakeji duly signed and sealed. Some days after a young priest called upon me bringing a very ancient and time worn portrait of Nichiren, with the request from *Nikki Shonin* that I paint for him a copy of the same, life size. I gladly complied to the best of my limited ability. He invited me to come to Ikegami after the annual matsuri in honor of that Buddhist Saint. I went thither with several friends and we were most hospitably entertained. He produced my painting, sumptuously mounted and declared that I was known to over 30,000 of the Hokke sect, as all the followers of Nichiren living in and about Tokyo had lately during 3 days of Matsuri passed through the Temple apartments in the Tokonoma of which was suspended that painting, and all, in turn, had stopped to look at it and had read and learned my name and country, and were greatly pleased. Before leaving, Nikki San asked me to paint something and I made a picture of Mt. Fuji seen from Tago no Ura.

Signature

The following year that distinguished prelate wrote to me saying he had lately ascended Fuji San, and, with the well water to be found on the summit had made a *sumi e* picture of that mountain which he asked me to accept. Shortly after, he came to take luncheon with me in Tokyo, but to my surprise, declining all foreign food, he produced a beautiful lacquered *bento bako* containing grass and other roots from China which he told me constituted solely his daily food.

Later that year, with a Tokyo artist a professional writer and a literary friend I went out again to visit *Nikki San* taking with me a servant who brought a freezer containing ice cream. *Nikki San* received us robed in beautiful purple silk garments. He was a little sad and aged in appearance. The first delicate act of courtesy was in his asking me to look at the Tokonoma where hung—charmingly mounted—my sketch of Mt. Fuji.

Then taking me by the hand he lead

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me into his adjoining apartment where suspended on the wall was my painting of Nichi Ren. Standing before it in an attitude of great reverence and bowing to it thrice he said "Not a day passes but I pray to this saint that he always preserve you from danger and from harm." Again he bowed low and we returned to the other guests.

I now produced the ice cream and begged him to try it. He asked if it contained any meat. I said it did not. He said he had never tasted it before, but that with my assurance, we would try it. Much to our delight he enjoyed the delicacy hugely.

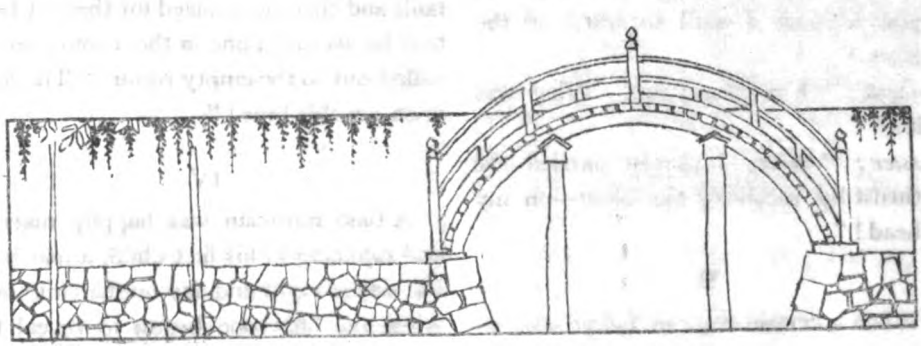
Later we are joined in writing a Gassaku in Chinese. Then I asked *Nikki San* to write from Senjimon the *four characters* conveying the injuction that when we are in the wrong we must make haste to rectify our error *ayamachi areba, kanarazu aratame yo.* He recalled the characters readily and, I need not add, I sacredly keep his writing which he then executed with signal brush skill in the gyo sho manner.

Before taking our leave he asked me to accept two poems written several centuries ago, which he said he highly prized, and he begged me always to keep them by me.

He acompanied me through the lovely grounds of the Ikegami Temple where lotus ponds, maple trees and pine forests adorn the landscape so happily, and said good bye, most sadly, as he felt we might never meet again in this world. His thoughts were prophetic. Shortly before my leaving for America he wrote me a long poem in Kan Bun expressive of his feelings both in meeting and in parting from me. I never saw him again. But there remains in memory the recollection of one the most kindly charming and elevated characters it has ever been my fortune in life to meet.

Very truly yours
Percy R. Bowie.

Atami, Feb. 23, 1920



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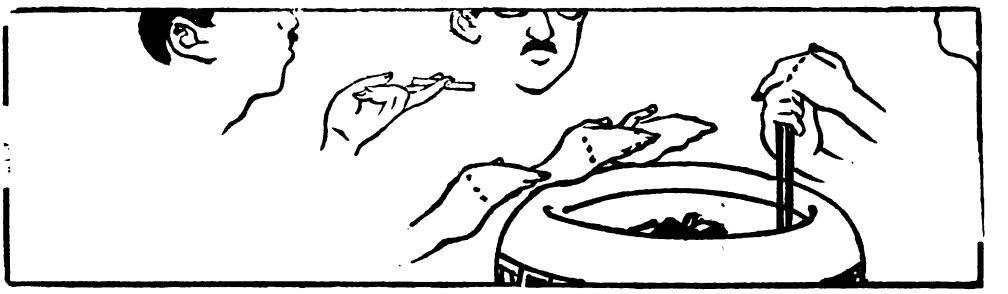
AROUND THE HIBACHI



HERE AND THERE

PEOPLE of western countries from time to time ask the nature of Japanese jokes. It is not always easy to see the point of a Japanese joke, in which respect it is like the joke in Punch, from an American point of view; but possibiy lovers of Punch will be able to see the joke. The following are examples of a Japanese jokes:

I

Student: "Master, I heard that some fellow recently called on you and challenged you to a round of fencing. Did you knock him out?

Master: "The fellow was such an inexperienced swordsman that I did not like to ignore him lest I might be thought cowardly, so I gave him a round or two. But when he lifted his sword to strike, instead of thrust, what trick do you suppose I used to ward off the blow?

Student: "I can't imagine. What was it?"

Master: "Why, I simply parried the thrust by receiving the blow—on my head!"

II

When a certain river in Tokyo was recently overflowing its banks a beggar saw a lot of firewood coming down the current. He got a fireman's hook and skilfully caught all the pieces of wood; and soon collecting quite a pile he sold the wood and was able to buy more, thus becoming a prosperous wood merchant, while the original owner had become a beggar.

III

One day a blind masseur, longing for a bath, and probably in need of it, entered a public bath house, and began to imitate the attendants, moving about (as he supposed) among them and saying to the guests: "Won't you allow me to bring you a little more cold water?" and so on. When he finally got into the bath, he found himself the only occupant of the tank and then he realized for the first time that he was all alone in the room; so he called out to the empty room; "The joke is on me this time!"

IV

A bind musician was happily married and rejoicing in his first child, a fine boy. He waited night and day on the child, and when the little one began to reveal the first signs of intelligence he taught it baby

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games. But after all his efforts the neighbors one day heard him say to his wife: "Say, dear, just watch the baby and tell me whether he is laughing or not!"

V

A stupid fellow one day went down town to buy a pot. Seeing one upside down, he remarked, "What a curious pot!" Then examing it more carefully he went on to comment: "Why, the pot has no opening at the top!" And then turning it up he remarked, "Why, it has no bottom also!"

VI

"Have any of you heared the first cukcoo yet this year?" said a bystander to those about him.

"Yes," said one of them, "I heard the cukcoo yesterdy morning."

"Oh, that was n't the first, as I heard one several days ago," said another.

Then a third, determined to outwit the the others, said boastingly, "You heard it as long as a month ago. Why, that was nothing. I heard one as long ago as last summer!"

VII

One night when the snow was falling and a bitter north wind blowing, some beggars were trying to shelter themselves by making a hut of old straw matting lying near by. "This is better," said one of them. "Bnt what about our feet which are as cold as ever," said the other. Then one of them, feeling himself more clever than the rest, spoke up and said, "I have hit upon a plan." So he called some dogs that were prowling about and brought them into the improvised shelter where the animals made themselves at home with the beggars the latter placing their feet against them. But in the middle of the night one of them cried out with pain; and in reply to an inquiry as to what was the matter, he replied that he was either bitten by the new-fangled hearth, or else burnt by the new foot-warmer.

VIII

"I say Yosuké, you run over to Mr. Mapei's office with a message for me, and be quick about it." The master began to scribble a note in haste.

"Yes, sir, I will be there in no time"; and forgetting the message he rushed out. The master said to himself that the idiot had gone without waiting to get the message he was to take. Scratching his head he awaited the return of the stupid servant.

"I've gone and returned," said the servant reappearing.

"What a fool you must be! I wonder what message you were able to deliver?"

"Nothing at all sir!"

"Do you mean to say you went and returned without leaving any message?"

"Yes, sir; and it was very fortunate that I lacked a message for the man to receive it was lacking too."

IX

One cloudy night a friend went to visit a chum; and the two sat up talking until the sky cleared. After the friend bade good night to his chum at the gate he exclaimed, "What a fine night, to be sure!"

"Ah, has it really cleared? Can you see the stars?"

"Well, I should say so. The sky is full of them."

"How about the moon?"

"O, there is only one moon in sight!"

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X

A very lazy man once took a nap that lasted into the following day. Waking a little dazed, he did not know the time of day, so he called at the door of a neighbor and asked, "Is it morning or evening?"

XI

A man starting out to visit Kwannon said to his friend, "I shall be hungry enough before I return, I know, but it is too much trouble to get food." His friend wrapped up some rice in a bamboo leaf and put into the man's pocket, told him to help himself when he felt hungry. Soon he grew hungry, and seeing a man putting on a rush hat and looking as hungry as himself, he called out "I say, take out this rice from my pocket and help yourself and give the rest to me." But the man said he was too lazy to do so.

XII

After a heavy snow fall a man sent his boy out to measure the depth of it in the garden. The boy returned and said it was one foot and five inches in depth, but the extent of it and the width he could not measure.

XIII

A man stopped at a hotel, having with him a fine handbag that the wife of the hotel keeper envied and hoped the guest would forget and leave behind. The husband suggested that they put a certain kind of herb in his food, which was reputed to make all who consumed it forget everything. After the guest went off the hotel woman went to see if he had forgotten the bag, but he had n't; he had only forgotten one thing: to pay his bill!

CUCKOO

(Japanese Shortest Poem)

Hito koe wa. Tsuki ga naitaka Hototogisu!

A solitary voice! Did the Moon cry?

'T was but the hototogisu.

(A creature of which weird things are told;

for it is said to be a night wanderer from the Land of Darkness.

It cries as though in pain the syllables "ho-to-to-gi-su.")

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MONTHLY RECORD OF EVENTS

(25 FEBRUARY to MARCH 25)

Jan. 25.—Admiral Baron Saito, Governor-General of Korea, returned to Tokyo for the first time since assuming office.

Jan. 27.—Viscount Yoshinari Matsudaira, formorly daimyo of Takasu in Mino, passed away.

Jan. 30.—Mr. Tsunetada Kato, Japan's representative to the Omsk Government, returned to Japan.

Feb. 2.—Mr. Morinobu Hirota, new Japanese consul to Seattle, set out for that city, with his family.

Feb. 3.—Mr. Bunzo Kubota, who went with Japan's delegation to the Washington Labor Congress, was appointed chief of the Social Bureau newly established by the Tokyo municipality.

Owing to a revolution in Vladivostock the officers of the Rezanoff régime fled to Japan in a warship, under protection of a Japanese admiral, arriving at Tsuruga.

Feb. 4.—Officials of the railway department announced that steam would be supplanted by electricity on the Japanese railway as soon as possible. The annual outlay on coal is at present 62,000,000 *yen*, but since there is plenty of water power, electricity can be used much cheaper.

Feb. 5.—A Japan American Fishery Company was established for operations on the Pacific cost of America with a capital of 15,000,000 *yen*.

Feb. 7—The Department of Agriculture and Commerce announced that the rice crop for the year would be about 305,000,000 bushels, an increase of 11 per cent.

Feb. 9.—The Continental Joint Stock Company was organized with a capital of 10,000,000 *yen* to open trade with Germany, importing especially medical and surgical supplies. Nearly 150 medical men are interested in the undertaking.

Feb. 11.—An aviator named Tsunetaro Oguri fell while flying at Shizuoka and sustained serious injury. He graduated from the Curtis Aviation school in 1918.

Feb. 12.—Mr. Pegler, Minister from the Czeche-Slovak Republic, arrived in Japan and presented his credentials.

The remains of the late Jujiro Sakata, Japanese Minister to Madrid, were brought home.

Feb. 17.—Baron Ishiguro, surgeon-general in the army, and Mr. Hideyoshi Arimatsu, were appointed Privy Councillors.

Feb. 18.—Memorial services for the late Admiral Kolchak were held at the Russian Cathedral in Tokyo, and attended by many high personages.

Feb. 21.—The Naval Department anuounced that two warships, the Mikasa and the Mishima, were despatched to

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Saghalien to protect Japanese citizens owing to a Bolshevik uprising.

Feb. 22.—A great mass meeting took place at Hibiya Park in favour of manhood suffrage.

Feb. 23.—Marquis and Marchioness Mayeda left on a trip to France.

Feb. 24.—Tokyo experienced the first heavy snow storm of the year.

Feb. 25.—An American company amalgamated with some Japanese Match Companies wish a joint capital of 30,000,000 *yen*, half to be supplied by each nationality.

Nami-no-hana ni tomari kanetaru, kocho kana!

Having found it difficult indeed to perch upon the blossoms (form-) of the waves,—alas for the butterfly!

Ichi-nichi no tsuma to miyekeri—Cho futatsu.

The one day wife has at last appeared—a pair of butterflies!

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

America and Japan

The Japanese press for the past few months has been filled largely with comments on the attitude of the United States towards this country. The refusal of the American Senate to ratify the Shantung clause in the Peace Treaty and the general attitude of America toward Japanese immigration and Japan's policy in China is creating profound dissatisfaction in Japan. At the present moment great American leaders like Mr. Thomas W. Lamont, Dr. Benjamin Ide Wheeler and others are visiting Japan for the purpose of sizing up the situation and doing something to promote a better understanding between the two countries; but the matter is now beyond mere talk and discussion. What is wanted is action. Japan and the United States should come to a definite and open understanding as to what each expects of the other, and carry out that understanding to the letter. To keep up the present incessant discussion without doing anything, seems futile, if not injurous to the permanence of cordial relations between them. The difficulty is increased by China attempting to play one country off against the other. America wont ratify the Shantung clause until Japan gives back Shantung to China, and China wont come to any agreement with Japan on the question so long as America has not agreed to the terms of the Treaty. Thus the deadlock will continue until Japan and America come to some decision as to what their real policy toward China is. The rapid increase of the American Navy on the Pacific has not helped matters, but rather done much to compromise the situation.

Shuntung Question

The *Jiji*, commenting on the Shantung question, says all that need be made known regarding Japan's intentions concerning the Shantung question has already been published, and she can only wait for a reply from the Chinese Government to her proposal to open negotiations. It is solely the Chinese Government which is responsible for the delay in the negotiations, but when the situation is considered from the standpoint of promoting friendly relations between the two countries, we cannot but hope that the Chinese Government will promptly take steps to begin the negotiations, says the Jiji. The journal then reviews the changes in the attitude of the Chinese authorities due to the attitude of the U.S. Senate toward the Peace Treaty, and says that as they are now apparently overruled by those who object to the opening of direct negotiations with Japan, the Chinese Government may assume an extravagant attitude regarding the Shantung question. The result may be further annoyance to Japan. The

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Chinese objection to the opening of direct negotiations with Japan is simply based on the idea that the Shantung question may be settled more favorably to China if it is submitted with the support of America to the League of Nations, continues the Jiji. But America has not yet ratified the Peace Treaty, and is demanding various reservations to the provisions of the Treaty and the Convenant of the League of Nations. It is very doubtful, therefore, whether China will be able to obtain appreciable support from America for the settlement of the question The Jiji concludes by urging on the Chinese Government the necessity of promptly taking steps to open negotiations with the Japanese Government.

China's Farewell To Sir John Jordan

The farewell message which President Hsu has sent to Sir John Jordan affords an excellent lesson, especially at a time when Japan is experiencing considerable difficulties in dealing with China, says the Yorodzu. In the first place, the fact that Sir John has been in China for no less than 40 years is worthy of special notice, continues the Yorodzu. All Englishmen who come to China come with the determination to devote their whole life to their work in China. This is why the Chinese so implicitly trust the British. On the other hand, Japanese are in a hurry to reap profits, and this is productive of various evils. When Sir John Jordan first was appointed British Minister to China 13 years ago, the Japanese Minister was Viscount Uchida, now Foreign Minister. Since that time there have been several changes in the post of Japanese Minister in Peking, Mr. Obata, the present Minister, being the seventh appointee from Viscount Uchida. President Hsu deeply thanks Sir John for his successful effort in stamping out the opium traffic. Indeed, this is the largest of his achivements in China, continues the Yorodzu. Finally, President Hsu solicits British assistance in regard to the development of Chinese trade and industry. It is not unatural that China should regard Great Britain as the best friend. However loudly the Japanese may speak of their racial identity with the Chinese, there can be no real friendship between the two, if there are no real friends of China among the Japanese. If Japan's policy changes every time her representative in China is changed, it is not unnatural that there should not be thorough understanding between Japan and China.

Blundering In Russia

Referring to the decision of the Allies to conduct investigations in Russia as to the means of opening trade relations with Russian Co-operative Societies, the Kokumin says that it will be found impossible to trade with those institutions without racognizing the Bolshevik Government. The Bolshevik Government is now very eager to obtain the recognition of the Powers, continues the Kokumin. If the Powers make it clear that they will not give the coveted recognition, being content with merely opening trade relations with the Co-operative Societies, the Bolshevik Government will either object to that activity of the Societies or compulsorily confiscate their property in the name of "nationalization." It is even doubtful whether the delegates of the Powers can make the proposed investigations properly, if the Bolshevik Government is not to be recognized. All that the Allies have done toward Russia has failed. It is to be earnestly hoped that they will not make

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a further blunder, concludes the Kokumin.

War on The Pacific

The Osaka *Asahi* says that the next war is to be in the Pacific' is a watchword created by Admiral Jellicoe while touring Australia, and it has recently been repeated by Mr. Daniels, the U. S. Secretary of the Navy. Both Australia and America occupy a predominant position on the Pacific, and such a watchword is not pleasant to hear for the Japanese on this side of the Pacific. "What is more noteworthy as a practical issue than the possibility of war in the Pacific is the plan of America to build over 500 merchantmen and use them for a commercial war in that ocean. The object is, of course, peaceable, and indeed, if the plan is properly carried out, it will promote the peace of the Pacific. The watchword 'The next war in the Pacific' is of greater significance in respect of that undeniable war in commerce. In this sense we should warn the people."

Military Propaganda

Anti-Japanism in Siberia is apparently increasing both in extent and intensity. But the reports regarding outrages on Japanese come principally from Japanese military sources, and as a matter of fact, they are distributed by the propaganda officials in the War Department. The anti-Japanese incidents may, therefore, be slightly exaggerated, but it seems true that anti-Japanese sentiment is spreading in Siberia, says the Yomiuri. Fortunately, continues the journal, anti-Japanism in Siberia is not of a permanent character like that in California and China. In the case of Siberia illfeeling against the Japanese is due to the uncertainly as to whether and when the Japanese troops will be withdrawn. Siberia is now under the control of the Bolsheviks who dread the idea of the anti-Bolsheviks rising against them again with the support of the Japanese army. If the Japanese authorities make it clear that their army will be withdrawn, the anti-Japanese sentiment of the Russians will disappear; otherwise, the situation will simply grow worse. The only remedy is a clear-cut declaration from the Japanese Government that the Japanese army in Siberia will be withdrawn, making it known, if possible, when that withdrawal will be effected, concludes the Yomiuri?

Respect For Opinion

The *Osaka Mainichi* says that a party of influential Americans who aim at the promotion of Japanese-American friendship has arrived, and they are shortly coming to the Kwansai district. "The exchange of representatives of the two countries and their coming into contact with each other are helpful in promoting the understanding of the two peoples. From this point of view we heartily welcome the American mission, but at the same time it should be remembered that the mere exchange of empty courtesies cannot serve its purpose. It is said that Dr. Wheeler, of the University of California, has said he will make 'respect for mutual opinions' his watchword. Is not this statement worthy of careful consideration?

Consortium for China

It is said that the principal mission of Mr. Lamont is to promote the establishment of the new Consortium, in the arrangements for which he took part when he was in Paris last year says the *Hochi*. It is also said that he intends to investigate economic conditions in the Orient, especially in Japan and China, and

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at the same time to display American friendship and good feeling toward these countries. If so, his mission will create a new situation regarding the Consortium, which was proposed by America last year but which has been brought to a deadlock owing to relations with Great Britain and Japan's proposal to exclude Manchuria and Mongolia from the operations of the proposed international body. We should, therefore, receive Mr. Lamont with an open heart. Americans are straightforward; they never hesitate in expressing their opinions. But when they find that they have taken a wrong stand, they forthwith abandon it and make no further trouble whatever. Americans are expressing unrestrained opinions regarding the Irish question which is a matter of serious concern to Great Britain; again, they are practically voicing a challenge to Japan with regard to the Shantung question. These are instances of American straightforwardness. On the other hand, Japanese have been taught to regard reticence as a virtue, and as a result they are apt to be reserved and retiring, without saying what they should say. This often leads to the suspicion that they are harboring sinister designs. The sentimental disagreement between Japan and America owes its origin to the difference between the temperament of the two peoples, and it is necessary to bring about complete understanding on this point if perfect co-operation of the two countries is to be ensured. In expressing our opinion regarding the new Consortium, the establishment of which is the principal mission of Mr. Lamont, let us speak frankly so that we may not be misinterpreted. Speaking frankly and straightforwardly, we regret (says the Kenseikai organ) that we cannot agree to the American proposal that the new Consortium should cover both political and economic loans. The reason is that this would lead practically to the joint control of China's finances by the four Powers concerned, which might endanger the independence of that country. This apprehension is not confined to us; it is shared by many thinking men in China, and Mr. Lamont will find it if he seeks the opinions of sensible men in China.

What Japan wants

Then, how should the new consortium be organized? In our opinion political loans should be detached from economic loans so that the former alone can be undertaken by the Consortium and that economic loans can be left to free competition between all the lending countries. Not only will this relieve China of the possibility of her integrity being impaired, but it will greatly facilitate the opening up of her resources. If the Consortium is to be confined to political loans alone, it may be more convenient to revive the old Consortium and have America re-join it than to establish a new Consortium. If America agree to do so, there will be no trouble. On the other hand, Russia has seceded from the old Consortium, and since America is destined to take a leading part in view of her actual resources, there can be no objection to the winding up of the old Consortium so that a new Consortium can be organized. In short, China must depend upon the financial aid of the Powers to open up her resources, and all parties concerned welcome the participation of America which has the largest financial resources of all the Powers. But if the new Consortium is to cover both political and economic loans, it is a menace to the independence of China, and therefore

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economic loans shoul be left to free competition, instead of being covered by the Consortium. If that is done, it will also be beneficial to America, for she can freely maks investments in China, and there will be no need for her to bother herself about Japan's demand for the exclusion of Manchuria and Mongolia from the scope of the new Consortium.

California Agitation

After giving an account of the latest anti-Japanese movements in California, the Hochi says that there is little hope for the failure of the agitation. If so, not only will the future development of the Japanese in California be impossible, but they will be deprived of 29,000 acres of land in their possession and of over 30,000 acres leased by them. Is this not driving our brothers and sisters in America into jaws of death? ask the Hochi. The journal continues: "Last year the U. S. senate poured vituperations and slanders on Japan with regard to the Shantung question; they practically ignored all codes of international friendship and etiquette. Yet we patiently put up with all this, and recently the Japanese authorities prohibited the 'picture-bride' custom among the Japanese in America in spite of the great inconvenience to which they would thereby be subjected. We have thus been doing all in our power to placate American feeling toward us, yet some Californian statesmen are unreasonably and unjustly bringing pressure to bear on the Japanese. Not only is this regrettable for the Japanese in America, but we cannot but be seriously concerned regarding the future relations of Japan and America. When things have come to such a pass, we should not leave the matter to the authorities alone. All the people should take it up for cool and careful consideration and devise proper steps to meet the situation. At the same time it may be necessary for them to take definite and determined measures at an opportune moment. Otherwise, an irremediable situation may confront us. We wonder how far Japan is going to tolerate America's contempt and insult."

United States Navy

The big naval program announced by Mr. Daniels, the Secretary of the Navy, strengthers the impression that it will be America which will lead competition in armaments in the future. True, his program is conditional on America's failing to ratify the Peace Treaty; the outlook for the ratificatian is entirely uncertain, and even if the Treaty is ratified, it seems likely that many reservations will be made. All this is true, but we do not think that the naval program will be affected very much, whether the Treaty is ratified or not. Even now America is the greatest naval Power in the world next to Great Britain. Indeed, America is far ahead of all other countries, as was proudly pointed out by Mr. Daniels. It may be an uncontrollable ambition of the present-day Americans to secure the position of the world's greatest naval Power. In our view it is an irony of fate that America, which took the lead in advocating the League of Nations and reduction of armaments, should tend to evince a chauvinism which is, to all intents and purposes, anachronistic. Let it be remembered that President Wilson, who regarded himself and who was regarded by others as the prime protagonist of the world's peace, sent a secret telegram to his country from Paris during the Peace Confesence, urging the carrying out of the second naval extension program of America for the reason that if it mis-

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carried, it would weaken the position of the American delegates at the Peace Conference. In view of this fact, it is perhaps foolish to wonder at the navalism of America. The authority of the League of Nations has unquestionably been lessened by the non-participation of America; her navalism is a factor positively destructive of that international arrangement.

American Militarism

If militaristic egotism appeals to Americans, they are perfectly at liberty to a adopt it, but if they think military demonstrations are the shortest cut to the world's peace, they will be egregiously mistaken. It will be recalled that when Mr. Churchill, then First Lord of the Admiralty, proposed a naval holiday, this was not accepted by Germany, and that it only led to a kneer competition in naval armaments. A similar state of affairs is now to be repeated between America and the other Powers. The Powers were wheedled by America into impossing restrictions on their own armaments, but America is now assuming the position of an international outlaw. It would be interesting to learn what is the feeling of the Powers regarditg the present attitude of America. It goes without saying that, if the present state of affairs continues, the Powers will no longer apply themselves to the consummation of the League of Nations. Will they not try to secede from it immediately on the lapse of two year's term? Will the League not become so utterly futile that the Powers need not take any particular trouble to secede from it? Will it be possible for us to remain indifferent in the face of unrestrained anti-Japanese movements on the other side of the Pacific and extravagant utterances of some Senators, which often amount to a challenge, and the naval program of America, the objective of which is the Pacific? "We are prepared to support the reduction of armaments and the League of Nations from the depth of our heart, but in view of the above-mentioned circumstances, does it not appear that in the case of an emergency we shall find ourselves prevented by the League of Nations from taking defensive measures? If, as we think, such an impression is not unnatural, it may reasonably be assumed that it is shared by the other Powers."

The Tokyo Seoul Flight

Referring to the Tokyo-Seoul flight of the Army, the Jiji says that it is the longest flight ever attempted in Japan. The adventure is of considerable strategic importance as it involves the crossing of the straits between Japan Korea, and for this reason it has attracted much attention among the Japanese. It is a matter for congratulation that the flight has proved generally successful. Though the Tokyo-Seoul flight is the longest flight ever carried out in Japan, it is nothing compared with flights in foreign eountries, continues the Jiji. The journal then refers to the trans-Atlantic, England-Australia, and Rome-Tokyo flights as well as to the proposed aerial Derby round the world, and says that Japanese airmen should redouble their efforts to develope the art of aeronautics in Japan. The Jiji suggests that the long distance flights which should be tried by Japanese airmen include those from Tokyo to North China, Manchuria, the Yangtze, South China, the Straits Settlements, India, Australia, and New Zealand. It is incumbent on the Japanese airmen no attempt these flights, and it is their duty to contribute to the cause of the world's aviation by that experience. While airmen should make greater efforts, it is also necessary that the public should give them greater assistance, moral and material, concludes the Jiji.

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